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LETTER

To the AUTHOR of a
LATE PAMPHLET,
ENTITLED,

A LETTER to the Right Reverend the
LORD BISHOP of *LONDON*:

Occasion'd by
Disputing with a *QUAKER*.

CONTAINING

The ANSWERS, which the Writer of that LETTER
MIGHT and OUGHT to have given to the *Quaker*,
upon the several Heads in Dispute.



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[Price One Shilling.]

LETTER

To the Honorable

LATE PARLIAMENT

RESPECTED

A letter to the Right Honourable the
Members of the HOUSE OF COMMONS

LET TO THE
HONORABLE

The Honorable
MEMBERS OF THE HOUSE OF COMMONS



in the House of Commons
on the 1st of January 1801

Printed by J. JOHNSON, in Pall Mall
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LETTER, &c.



IF a LETTER lately addressed to the Bishop of *London*, occasioned by disputing with a *Quaker*, was publish'd with a sincere Design of having the *Quaker's* Arguments fully answer'd, and a Reply made to what *He* there advances against several material Doctrines of the Christian Religion, as understood by the Church of *England*; it will, I presume, be no ways material from *what Hand* the Answer comes: And the Publisher of the Debate cannot complain of Neglect or Disappointment, if *any* Member of the Church of *England* shall endeavour to give him Satisfaction, and to clear and vindicate *that* Sense of the Christian Religion which *He* has received, and which the *Quaker* opposes.

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p. 4.

WHETHER the Letter-writer, who pretends to have maintain'd the Sense of the Church of England, did really advance the best Arguments that He was able to bring against the Quaker, and made "a fair Representation of the Pleas of the Party He undertook to defend," is best known to himself, and I will not pretend to judge of it: But as

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He has offer'd the Passages of that Debate to the Consideration of the Public, it will, I hope, be readily allow'd, for any Member of the Church of England to add what He thinks more substantial Arguments, in defence of His own Opinion, and to submit them likewise to the Judgment of the Public; especially, as the Letter-writer himself assures us that "The Progress of the Opinions of the Quakers within these few Years---calls for the Attention of All who have any Regard to the excellent Doctrines of the Church of England, and the Ecclesiastical Constitution of this Kingdom."

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THIS is the Reason, and this I hope will be my Excuse, for addressing myself to Him, as I now do; and I request this Favour of you, Sir, that as by your Means the Quaker's Arguments have been handed to us, so the following Reply, if any thing in it be thought worthy, may, by your kind Interposition, be handed to your Friend the Quaker; and to your Kinsman, who is newly converted to that Profession, as to whom you have "No hopes of his ever being reclaimed by reading the Books now extant against them; they being too generally destitute of that Charity, which He has always declared to be the certain Attendant of Truth,

and

and the inseparable Mark of a Christian Doctrine."

To engage your Kinsman's Favour and Attention to what I'm going to offer, I do assure him, that it shall be my Study to intermix nothing of Bitterness, "*Haughty Language, or Imperious Manner*:" And out of regard to that same excellent Disposition of *Charity*, I most heartily beseech You, Sir, to review what you have written of your "*Fears*" p. 2. of the Defenders of our Church, and our best Writers, betraying as strong a Regard to their own Temporal Interests, as for the Cause of Christianity." When you cannot but know, that whenever the Cause of Christianity has been attack'd, some of them always have appear'd (and I trust always will appear) in its Defence; and you mention several Pieces against the Quakers, that you have perused p. 4. and read with very great Attention. I beg you therefore to consider, whether your Fears are just, or reasonable, or any ways consistent with Christian Charity, according to St. Paul's Notion and Description of it. (1 Epist. Cor. xiii. Chap.)

BUT to come to the Points controverted between you and your Friend the Quaker, they are, as I understand them, principally these five.

THE first, concerning "*What Rule the Almighty has given to inform us of his Will, and to render our Conduct agreeable to the End for which we were created*." p. 5.

THE second, concerning *The Ministry*. p. 13.

THE

p. 30. THE third, concerning *The Sacrament of the Lord's Supper.*

ibid. THE fourth, concerning *The Observation of Baptism.*

p. 44. THE fifth, concerning *The Maintenance of our Ministers.*

p. 5. YOUR first Question, concerning what Rule
p. 6. the Almighty has given to inform *us* of his Will, &c. I understood to have been meant with regard to *us* Christians; and so you seem to have understood it by your Answer, when you "*Asserted this Rule to be the Scriptures;*" and by what you add of "*Their being preserv'd to this Time, and esteem'd such by Believers in the first Ages of Christianity.*" — But surely your Friend misunderstood the Question, or your Sense of it, when He asks "*What were the Scriptures in the Times of the Patriarchs?*" (i.e. before the Scriptures were written) "*And in the Time of David, and when our Saviour was upon Earth?*"

p. 8. ALL which was foreign to the Question, where one would naturally think that you Both meant, and that the Occasion of your Dispute, and your own Characters led you to mean no more by this Question, than what Rule has God given to *us* Christians to inform us, &c. for though your Friend afterwards argues, that "*The Scriptures cannot Always have been a complete, sufficient Rule,*" yet when He comes to lay down His own Rule, He drops this Circumstance of what it *always* was, and only tells us, that "*The Holy Spirit is the ONLY Guide, which, as Obedience to it is required of ALL, ALL ARE possess'd of in a Degree*"

p. 12.

Degree sufficient to answer the Will of their Creator, in every thing conducive to their Peace here, and-Happiness hereafter." Whereas, by the Course of His Argument, He ought to have taken a larger Compass, and to have said, That the Holy Spirit is the only Guide which *All are, and Always were* possess'd of, &c. And then His Assertion had been easily over-turn'd, by the *same* Argument that He p. 8. brings to prove the Scripture not to be our only Guide; for "*The Holy Spirit cannot ALWAYS have been a complete, sufficient Rule;*"—for "*had it been such, what need was there of all the Gospels and Epistles which follow'd? since no Rule can be more than complete and sufficient.*" The Holy Spirit therefore, in this way of arguing, was not a complete and sufficient Rule, because the Apostles, "*By Divine Inspira-* p. 6. *tion,*" have added the Gospels and Epistles to it.

THAT the Scriptures are derived, and declare that they are derived from the Holy Spirit, your Friend has no Christian of the Church of England that I know of to contradict him; and that there must be "*Some Cause of our* p. 6, 7. *believing the Divine Authority of the Scriptures,*" which is certainly our own natural Reason, assisted by the Holy Spirit of God, judging by the proper Arguments and Evidences of *That*, as it does of *any other Truth*: This is no Disparagement to the *Divine Authority of the Scriptures*, no Proof of *our Reason* being "*Worthy of superior Regard;*" for that which p. 7. is *first* in Order, need not be so in *Excellence*. And even the *Divine Authority of God Himself,*

self, and His *Existence*, is to be learnt in the *same Method and Manner*.

P. 7.

ibid.

ibid.

WHEN you cited, as you say you did, *many Texts of Scripture*, on your Side of the Question, I hope for your Pardon, when I offer my Reasons, for telling you, that you gave your Opponent *great and unnecessary Advantage* against you: For when you say, "*Christ commands us to search the Scriptures*," 'tis plain the *Jews* were the Persons chiefly concern'd in that *Command*; and whether you or your Friend were aware of it, yet there is no need to understand the original Words, as a *Command*; but only as an *Account of the Practice* of the *Jews* at that Time, "*Ye search the Scriptures, &c.*" And when you say, that *CHRIST commends the Bereans for so doing*, I know not in *what Scripture that is written* — but your Opponent lets the Oversight pass, and so will I. — Supposing you had quoted besides (as perhaps you did) *St. Paul to Timothy**, where he declares, that "*All Scripture is given by Inspiration of God, and is profitable for Doctrine; or, (as it may be render'd) All Scripture given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnish'd unto all good Works.*" Surely if Holy Scripture, given by Inspiration of God, can work all this, it may be a sufficient "*Rule to inform us of the Will of God, and to render our Conduct agreeable to the End for which we were created.*" — And, to one of the Texts you cited, *your Friend is concern'd*

* 2 Tim. iii. 16.

cern'd to tell why our Blessed Saviour would either *command the Jews, or mention their Practice*, as to the *Scriptures*, without *censuring and disallowing* it, and sending them to *some other*, if He had known of any other divine Rule besides, and superior to the *Scriptures* then extant, to inform them of the Will of God, and to direct their Conduct.

BUT when this, or any thing else is al-
 ledged in favour of the *Scriptures*, the Quaker
 has still to object, that "*What are the com-* p. 8.
plete Scriptures at this Day, is not EASILY de-
termin'd." Well, but if it may be determin'd
 with some *Labour and diligent Examination*, it
 may, however, be determined. In short, Sir,
 I know not whether it will be agreeable News
 to your Friend, but so it is, that this, and
 many more of his Objections to the Holy
Scriptures, are but the very same as the *Pa-*
pists have made before Him, and receiv'd full
 and sufficient Answers to. Thus in this very
 Instance, the *Papists* say, that "*We can-*
not know how many the Books of Scripture ought
to be, and which of the many controverted ones
may be securely put in the Catalogue, which not."
 To which Archbishop * *Tillotson* answer'd long
 since, that "*We know that just so many ought*
to be receiv'd as uncontroverted Books, concern-
ing which it cannot be shewn there was ever any
Controversy: And so many as controverted, con-
cerning which it appears that question hath been
made: And if those which have been controverted,
have been since receiv'd by those Churches which
once doubted of them, there is now no farther
Doubt concerning them, because the Controversy
 B about

p. 8.

about them is at an end. — Well, but “*Besides, who had the Care of collecting the Scriptures, and WHEN was it done?*” Why the Jews had the Care of collecting the Scriptures of the Old Testament, and they did it before the Overthrow of their Temple and Government; and the first Christians had the Care of collecting the Gospels and Epistles of the Apostles, which were preserved and read, and communicated by every Christian Congregation that they were sent to, to all other Christian Congregations; as mutual Intercourse would allow, and the Opportunity and Exigencies of the Times would permit and require. — This seems a sufficient Answer to the Question here proposed; and when I have given a like Answer to about eight Objections more, six of which are proposed by way of Question, this Point of the Debate will draw towards a Conclusion. “*Does it appear then, from the Nature of several Books of the New Testament, that they were design’d to be Part of an entire and complete Rule to Christians in all succeeding Ages?*” Yes, to such Christians as should

p. 9.

ibid.

hear or read them. — But were not some of them wrote on accidental Occasions, on particular Subjects; sometimes to particular Persons, and sent by a chance Messenger? — And are not private and minute Matters mention’d in the Epistles? — Yes; and yet Rules of perpetual Duty might be mention’d, and introduc’d upon accidental Occasions; and Things concerning general Subjects, and regarding all Persons whatever, might be written on particular Subjects, and to particular Persons, and sent by any safe and convenient Messenger that offer’d:

fer'd: And when this was done, common Sense and Prudence would distinguish *general* from *particular* Directions, discern Rules of *perpetual Duty* and *temporary Convenience*; *private* and *minute* Matters, from *publick* and most *important*; and I presume, if the Raiser of these Objections could not have done all this himself, 'tis likely He had never advanced these Objections; for he *knew* how to distinguish the *several different sorts* of Subjects treated of in the Scriptures, or he had *not known* so much of their being *there* at all.

I COME now to his four last Objections, which, for my own Ease, and the Reader's Advantage, I will give first in the *Quaker's* own Words, then in the Words of the *Papists* to the same Purpose, and conclude with Archbishop Tillotson's Answers.

THE *Quaker* objects to "the Certainty of a written Guide, from the innumerable Meanings which have been drawn from the same Sentence:" And the *Papist* says, That Protestants cannot be certain of the true Sense of Scripture, of which the numerous Comments upon it are an Evidence. The* Archbishop replies, "Does He mean of PLAIN Texts or OBSCURE ones? Of the true Sense of plain Texts, I hope every one may be certain; and for obscure ones, 'tis not necessary every one should." He goes on, "As to the numerous Comments upon Scripture — if those numerous Commentators do generally agree in the Sense of plain Texts, as 'tis certain they do, then this Argument signifies nothing as to such Texts: And as for those which are obscure, let Commentators differ about them as much as they please, so long

B 2

as

* Rule of Faith, p. 679.

as all necessary Points of Faith, and Matters of Practice are deliver'd in plain Texts.

p. 9.

WHAT say we though to "Places (of Scripture) which contain Sentiments of apparent Contradiction to one another?" Just the same as the * Archbishop said to the Papist, who alledged, that all the seeming Contradictions of Scripture must be solved, before we can, out of the bare Letter, conclude the Scripture to be of God's inditing. We have good Reason to believe those seeming Contradictions in the Scripture could easily have been solved by those who lived in the Age in which it was written. — But here give

p. 6.

me leave to express some little Surprize, to find the Quaker urging and making this a Difficulty upon your Principles, which must needs be a very great one upon his own, as he open'd them in your Debate; for granting, as he does, the Scriptures to be derived from the Holy Spirit, He must know that all these apparent Contradictions are reconcileable in themselves, though neither You, nor He, nor I, may possibly know how to reconcile them clearly and unanswerably; but reconcileable they are, or they could never be found in Writings derived from the Holy Spirit; and the Christian that cannot reconcile them, is not bound to do it.

p. 9.

He has nothing to do with them, but must live up to such Scriptures as he does and can understand; and this leads me to answer the next Question: "In these and the like Cases, what must the illiterate Peasant do, must He determine for himself—or must he consult the learned Divines and Commentators?" Both, if I might advise him. But once more, let us hear the

* Rule of Faith, p. 676.

the * Archbishop on this Point: “*The certain Sense of Scripture is not to be arrived to by the Vulgar, (said his Popish Antagonist) who are destitute of Languages and Arts.*— Answer: *But where they are allowed the Scriptures translated into their own Language, they MAY understand them; all necessary Points of Faith and Practice being sufficiently plain, in ANY TRANSLATIONS of the Bible that I know of.* Lastly, Though “*We suppose the Scripture to have been full and clear at first, (it) was liable, on the very next Transcript, to be, by Design or Accident, interpolated or abridg’d, to the Addition or Loss of a Precept of the utmost Moment.* No! Precepts of the utmost Moment were too well known, and attended to by all Christians at that Time of Day, to be either lost or alter’d in any Copy, without immediate Perception and Discovery of it. To the Papists doubting that “*We have sufficient Assurance that the Books of Scripture are convey’d down to us, without any material Corruption or Alteration,*” Archbishop || Tillotson observes, that “*if we consider the peculiar Circumstances of these Books, we shall find it MORALLY IMPOSSIBLE, that they should have been materially corrupted; because being of universal and mighty Concernment, and at first diffused into many Hands, and soon after translated into most Languages, and most Passages in them cited in Books now extant, and all these now agreeing in all Matters of Importance, we have as great Assurance as can be had concerning any thing of this Nature, that they have not suffer’d any material Alteration.*” †

p. 12.

UPON

* Rule of Faith, p. 696. || Ibid. p. 661.

† See this fully proved in Dr. Coneybear’s *Defence of Revealed Religion*, &c. ch. 6. p. 314, 315.

- UPON the first Question then of your Dispute with the Quaker, let us observe, that His Objections (against the Scripture's being a Rule given us by the Almighty, to inform us of His Will, &c.) are neither *new* nor *unanswerable*; and that the Doctrine of the Church of England, which you was to have defended, may still be vindicated, notwithstanding all that he has said against it. As to the 10 and 11 Pages of your Letter, where
- p. 11. you relate what the Quaker called "*The unavoidable and flagrant Effects of trusting to other Men the Explanation of our Duty, which yet MUST be the Case, whenever the Scriptures are consider'd as the sole Guide of Christians.*" I have nothing to say, but that I do not apprehend any such Consequence must needs follow from it. If "*Divine Instructors abuse to bend their best Abilities to the eradicating some inoffensive Opinion in their Hearers, to make room for another equally insignificant of their own, while the Practice of Christian and Moral Duties to Heaven, our Neighbour, and ourselves, are Topicks seldom mentioned;*" — This is entirely *their own Fault*, and a great and grievous one it is: And if "*the People are inflamed with Heat and Prejudice about Trifles----are induced to leave real Religion unheeded-----and on their Leaders sounding the Alarm-----to use their Brethren with Cruelty;* this is extreme Folly and Ignorance in *them*, direct Opposition to the Scriptures, and a more natural and probable Consequence of any other Principles in the World, than of the Scriptures being considered as the *sole Guide of Christians*. In short,
- p. 10.
- p. 11.

Short, the *Wickedness* of the one moves my *Indignation*; the *Weakness* of the other, my *Pity*; and that either they, or others, should ascribe this *Conduct* to the *Influence* of the *Holy Scriptures*, my *Wonder* and *Amazement*.

----This is, if you please, a scandalous *Abuse*, a perverting of the *best* Things to the *worst* of *Purposes*; which yet “*so generous and bene-* p. 12.
ficent a Being as we must believe the Deity to be, permits to happen in the *World*; and neither in the *Rules* that lead to *Happiness* in this *World*, or the next, is it *hard to imagine a Possibility of—Difficulties in a Man’s coming at the Knowledge of what so nearly concerns him.*

If the *Quaker* “*cannot persuade himself to think* ibid.
the *Scripture* a *Rule of Conduct* to all *Man-kind*, *because many who have it cannot understand it*, this is only a *Fallacy*; all who have the *Scriptures* *can* understand them, if they use their best and proper *Endeavours*; they *can* understand *all* that they are *concern’d* to understand, and that’s sufficient; and, no doubt, *that is no Rule to great Part of the World*, “*which great Part of the World never* ibid.
bear of.”——In fine, and to conclude this

Head, that the *Holy Spirit*, in that *ordinary* and *general Measure* that it is distributed to *all Men*, was designed for our superior or sole *Guide*, *exclusive of the Scriptures*, or in *contradiction* to them, is not proved from the *Scriptures* themselves, or *any of the Texts* which the *Quaker* cites to that *Purpose*: *This* p. 13.
cannot be the *Meaning of Jeremiah*, *that in the Gospel-Day People should not want to be taught of their Neighbours*, for that *God would*
place

place his Law in their Hearts, &c. for surely it was the Gospel-Day, when our Saviour himself “sat daily * teaching in the Temple ;” and when “He went about all Galilee † teaching in their Synagogues, and preaching the Gospel of the Kingdom.” It was the Gospel-Day when St. Paul preached to a Congregation of Christians ‡ at Philippi ; and it was in the Gospel-Day, and of the Doctrines of the Gospel, that St. Peter writes in his Letter to the Christians ||, “who had obtained like precious Faith with Him,” that he would “not be negligent to put them in (*) remembrance of these things, though they did know them, and be established in the present Truth.” — No more to His Purpose is the second Text that the Quaker alledges, for there our Saviour only promises his Apostles, that “The (||) Spirit of Truth, when He was come, should guide them into all Truth.” This was entirely a personal Promise to the Apostles ; and that the coming of the Holy Spirit, and His Guidance in this Place, was in a Manner and Degree superior to what is ordinarily given to all Christians, appears by the Context, where it is added, that “He shall shew them THINGS TO COME.” If the Quaker cannot claim to be included in this latter Part of the Promise, of being enabled to foretel things to come by the Spirit of God, neither can he be included in that Part relating to the Spirit’s guiding him into all Truth, exclusive of, and without His Knowledge of it, as it is contain’d in the Scriptures.

* Matt. xxvi. 55.

† Matt. iv. 23.

‡ Acts xx. 7.

|| 2 Pet. i. 1.

(*) Ibid. i. 12.

(||) John xvi. 13.

tures. — The last Text, of the “ Grace of God * *teaching* us,” is no more than that we have been taught by the Christian Gospel, either as preach’d by Christ, or by his Apostles, (perhaps before they committed their Doctrines to writing ;) but no way does this make for the *Quaker’s* Purpose : — Yet so far I agree entirely with him, that “ *These were plain Texts, and needed no Comment to clear them,* till his Application of them made one necessary. p. 13.

I ADD no more at present, but shall now follow your *Dispute* into the next Head, which you thought was most naturally *That of the Ministry*. And as to this Article, your Friend and you, it seems, were agreed, as to “ the Office and Duty of the Ministry ; but that Persons were at first set apart solely for the Discharge of it, and secreted from all temporal Concerns on that Account, is what He could not apprehend from Scripture ; though He does not deny that it was the Usage of the first Ages of the Church. But why could he not apprehend it from Scripture ? Because the great St. Paul, and several other of the original Ministers, labour’d with their Hands, in order to avoid their becoming chargeable to their Proselytes ; which, while they could, appears (to have been) their Duty, from the Words of their Commission ; *Freely you have received, freely give.* As to the Commission, be pleased to look once more upon it, as it was delivered to the twelve Disciples, “ *Freely || you have received, freely give.* Provide neither Gold, nor Silver, nor Brass in your Purfes ; nor Scrip for C “ your p. 15.

* Tit. ii. 12. || Matt. x. 8, 9, 10, 11.

“ your Journey; neither two Coats, neither
 “ Shoes, nor yet Staves : For the *Workman*
 “ *is worthy of his Meat.* And into whatso-
 “ ever City or Town ye shall enter, enquire
 “ who in it is worthy, (to receive you into his
 “ House) and *there* abide till ye go *thence* ;”
 (in the *House* of that worthy Person, till ye
 leave the City or Town.) And as St. Luke
 relates our Saviour’s *Commission* to the *Seventy*,
 the Words are, “ Into whatsoever * House
 ye enter — in the same remain, eating and
 drinking such things as *they* give ; for the *La-*
bourer is worthy of his Hire.” From these
 Words of the *Commission* we may fairly ga-
 ther, that the *twelve Disciples* first, and after-
 wards the *other seventy*, were set apart, and
 secreted from all temporal Concerns ; as to the
 Provision of Food, or Drink, or a proper and
 convenient Dwelling, (and I think Raiment and
 other Necessaries) all which the Persons they
 were sent to preach to were obliged to provide
 for them, under a very severe and dreadful † Pe-
 nalty. — So that though the great St. Paul
 and others labour’d with their Hands for their
 own bodily Support, yet ’tis plain this was
 not their necessary and perpetual Duty from the
 Words of their *Commission*, which gave them
 a clear Title to be supported without it. —
 And though St. Paul did sometimes labour
 with his own Hands, this was certainly no
 more than what he might lawfully do, for wise
 and prudential Reasons ; and an inspired Apo-
 stle could do this, with less Detriment and
 Disadvantage to the Work of his Ministry, than
 others who think not more highly of them-
 selves,

* Luke x. 5, 7. † Matt. x. 15. Luke x. 14.

selves, than that the *Study and Employment* of their *whole Lives*, assisted by the *ordinary Grace and Spirit* of God, will be no more than sufficient for their *faithfully acquitting themselves in the ministerial Office*. But though *St. Paul sometimes laboured*, yet 'tis as plain as Words and Language can make it, that he *sometimes received*, and *always insisted upon his Right of demanding Wages and Maintenance* from the Church of Christ; and that merely for preaching the Gospel to them, he had full *Power and Commission* so to do. — If your *Quaker Friend* can doubt of this, let him read *I Cor. ix. 1—15*. which is so plain and strong, that I will not, without his particular Request, refer him to other Places of Scripture, though I easily could; — and shall cease any farther Pursuit of this Argument, till we come to it again under the fifth and last Head of your Dispute.

THE next thing we are to review is, whether the regular Designation of certain Men to the Work of the Ministry, and those such as have prepared themselves for it by previous Study of Sciences and human Learning, be most proper in itself, or most agreeable to the Scriptures; or whether the admitting all Persons, and both Sexes indifferently, *Men and Women, Young and Old, Tradesmen and illiterate Persons*, to be Teachers and Christian Ministers, be a better Method, and the *Quaker's Practice* right in this Case. — Plainness *ibid.* and Simplicity, he says, were the distinguishing Characteristics of the Gospel Dispensation, and of its first and most successful Teachers; but are Plainness and Simplicity such mortal Enemies

- p. 17. to *sound Sense* and *good Reasoning*, as never to bear their Company? How then came the *Great St. Paul* such a *Scholar*, or rather such a *Master* of human Learning, as he certainly was, to be one of the *first and most successful Teachers* of the Gospel, and a *perpetual Monument* against the *Quakers* of (at least) the *Consistency of Study and Rhetoric*, with the *Character and Office of a Gospel Minister*? —
- p. 16. However, *our Saviour* took all *Opportunities* to caution his *Followers* from paying *extraordinary Regard to Learning*; but where he has caution'd us not to pay a *due, and proper, and ordinary Regard to true and useful Learning*, will, I own, be a great *Discovery*, if the *Quaker* will be pleased to make it to me. —
- p. 17. Notwithstanding then, that *as to the illiterate Teachers* among the *Quakers*, the *Quaker apprehends several of their worst Discourses may have excellent Effects on Minds of the same Reach*; yet this is no Reason why we should seek for such *illiterate Teachers*, where better may be had, and condemn the *Methods* taken for providing *better Teachers*; when, as I freely confess, the wisest human Provision that can be taken, will be unable to exclude *all illiterate Teachers*; and it will be very hard if in all *Christian Congregations* none but such *Teachers* are to be provided for *Minds of the same Reach*. 'Tis *our Fortune*, Sir, and we reckon it *our Happiness*, to have many *Hearers and Laymen* in the *Church of England*, of good *Learning and Understanding*; and it were unreasonable to deprive them of the *best Discourses* of learned *Teachers*, which also may have *excellent Effects on Minds of the same Reach*,

Reach.—In short then, *illiterate Teachers* may have excellent Effects, but then it must be upon the *Minds of an illiterate Audience only*; and learned Teachers will have excellent Effects on a *learned Audience*, and may have the same on an *illiterate Audience* too. And that it is *hard for a Man of HIGH Reasoning and Language, to form a proper Instruction for Judgments of Persons of the lowest Class*: If this be true as the *Quaker* asserts it, yet it is but little to his Purpose; for still it is *easy for a Man of sound Reasoning, and plain Language, to form a proper Instruction for Judgments of the lowest Class*: And this he may see *actually* done in *Archbishop Tillotson's popular Sermons*, and that excellent Treatise of *The Whole Duty of Man*. p. 17.

WHETHER now from the Premisses the *Quaker* did not make too much haste to his Conclusion in *your Dispute*, I submit to *your own Judgment*, when you are pleased to review *this Part of the Controversy*: In the mean time, let our Readers judge, whether *He* had any tolerable Grounds for saying as *He* did; *What I have said, I think ENOUGH to prove OUR Ministers upon a Bottom more agreeable to the Gospel Model, than those of your Church*. ibid.

AND here, upon mention of *the Ministers of our Church*, the *Quaker* drops some Expressions, which it is not in my Power to reconcile to “*that Charity, which your Kinsman lately converted to Quakerism has always declared to be the certain Attendant of Truth, &c.*” p. 58.
—Comparing the *Quakers Ministers* with those of the *Church of England*, *He* adds concern-
ing

p. 17. ing the latter, *Who, I am sorry to have Occa-
sion for saying it, bear a very slight Resemblance
to the original Promulgators of our Faith.*—
Had the Quaker indeed been very sorry to
have Occasion for saying this, might he not
with a great deal of Charity and Good-nature
have slipp'd the Occasion, without doing much
Injury to the Strength of his Argument, or
the Cause he defended? He seems to have
thought not, for he continues his Reflexions
on the Bishops and Clergy of our Church

p. 17, 18, through four Pages. — *Where is their Con-
tempt of worldly Grandeur, Titles, and Riches!
their Poverty! their Meekness! their Humility!*
— Could not you, Sir, have been so kind in
this Place, as to have minded your Friend of
an Observation, which you have put down at
the End of your Letter to the Bishop; which,
with a little Enlargement, might have de-
tected the Unfairness of his Management in
this Part of your Dispute.

p. 58, 59. You find fault with most, if not all our
Writers against the Quakers, for repeating a
Series of ridiculous Actions of Persons professing
themselves of that Persuasion. This, though it
be the most copious and favourite Argument of
any, is surely the WORST Argument can be used;
it being a hard matter for any Community to vin-
dicate the unaccountable Frenzies with which
some of its Members have been possess'd: And it
would be as sound Reasoning for a Person to as-
sert, that because a Member of the Church of
England committed Murder, the Church of
England allows and countenances Murder, as to
say, that because Nayler blasphem'd, Eccles ran
naked into a Church during Divine Service, and
a Ser-

a Servant Maid of Bread-street burnt the Bible ; therefore the Quakers hold with Blasphemy, Indecency, and Contempt of the Scriptures. Surely for these Reasons, a Series of *undue, or unjustifiable*, as well as of *ridiculous* Actions of Persons in *our* Persuasion, is but a bad Argument against the *Church of England* ; and what is more, those Actions of *Quakers* that you instance in, as *Nayler's Blasphemy*, and the burning the Bible, are not barely *ridiculous* Actions, but *undue and unjustifiable* ; and if these are not justly chargeable upon the Community of *Quakers*, no more will it be sound Reasoning to assert, that because a Minister of the *Church of England* affected *Grandeur, Titles, and Riches*, and was void of *Meekness and Humility*, therefore the Ministers of the *Church of England* allow and countenance *Ambition, superfluous Wealth and Pride*. In short, in either Case, it is charging a *whole Order or Body* of Men with the *particular* Faults or Misbehaviour of *some* among them ; which Conduct however common, is yet the *unfairest* Practice in the World. This may serve for answer to the Case of such as apply for Orders upon *unwarrantable Motives*, and to the *supposed Example* of one of our spiritual Guides misbehaving in a Dispute with a *Quaker*. However, in this *supposed Example* you might have informed your *Friend*, and if you could not, *others* can, of many Ministers in *our Church*, who would have behaved quite different from the Part which your *Quaker* assigns to his *supposed* Minister disputing with him in your Place. There are those who would *mildly* have endeavoured to confute
his

p. 17.

p. 18.

ibid.

p. 17. *his supposed Mistake, and, without pronouncing him an obstinate Heretic, Infidel, or something worse, have walked from his Presence as meekly and decently as the Quaker could have done, had He been obliged to take leave and retire first. — I will now return with the Quaker from His Digression, after informing him, in answer to one of his Questions, Where is the Poverty of the Church of England Ministers? — Truly, Sir, it is even in Town and Country; on the Land, and on the Sea; in most Parts of this Kingdom; — and there, if it be so pleasing a Prospect, He may behold it among great Numbers of them, in a great Degree.*

p. 18. *THE Quaker proceeds, and alledges that The so much extoll'd Education for the Priesthood — TOO FREQUENTLY produces a very contrary Effect; — To be sure; if it does so in one single Instance, it does it too frequently: But if it frequently does not so, if it frequently helps to render young Men conformable to the Scripture Plan of Christ's Ministers, it may be a good Method of Education for the Priesthood. — But it makes Men Haughty and Imperious; — that's their own Fault; for the very contrary Temper is the Design and Effect of a learned Education.*

ibid. *— That any one among the Quakers strives to instruct his Brethren the best He can, I blame him not; but I think their whole Sect is to blame; and that it is a great Disadvantage to them all, to deprive themselves of the Instructions of a Set of Teachers who are prepared and qualified for their Office, in the Best Method that the present State of Things admits of, and as near as may be to the Directions of the Gospel.*

As to the next Point of the *regular Succession* of Bishops, the *Quaker* it seems declared, He thought it a *needless Controversy*; therefore as I would not willingly be concern'd in *any such*, I shall not interfere, or offer any thing on that Head; especially as he advances but *little*, and replies *nothing* to your Answer upon it. Here then you take occasion to question your Friend, From *whence* do the *Quakers* derive the Authority they give Women to appear in the Work of the Ministry? You alledge Scripture, and you bring Reasons and Arguments against it; and if you will be pleased to accept of my Assistance, we will try if they cannot be maintained against the *Quaker's* Opposition. For it is *one thing*, what Women might do, upon an *extraordinary* Occasion, under the *particular Influence of immediate Divine Inspiration*: Another, what is their regular Office and Employment in all *ordinary* Cases, and in the Exercise of *no more than natural and common Abilities*. Notwithstanding then that *Women* were endow'd with supernatural Gifts, and were approv'd as *Preachers* in the beginning of the Gospel; this was done for wise and good Reasons of Divine Providence, particularly for the fulfilling a remarkable *Prophecy**; which, as the *Quaker* himself expresses it, *St. Peter repeats to the Jews as fulfill'd at the time of his speaking*.

If this Citation for *Womens propheying* was fulfill'd, as it certainly was, at the time of *St. Peter's speaking*, what Authority is it for *Women's* being admitted to this Day by the *Quakers* to speak in their Meetings of their

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* Joel ii. 28.

- p. 23. own Accord? He had just before told you, that *Preaching or Prophecy* were always by the Apostle consider'd as the Effect of Authority superior to the speaking of Men or Women's own Accord. Unless therefore Women, preaching in the Quakers Meetings, do not only speak of their own Accord, but moreover do preach or prophesy by means of a superior Authority, i. e. by the immediate Influence of the Holy Spirit, their Practice cannot be justified by St. Peter's Citation, or Application of the Prophecy in Joel. That their Women do thus preach and prophesy, requires some stronger Proof than their own bare Assertion, and must be made out by better Arguments than any the Quakers have hitherto brought for it, or few sober, rational Christians will be convinced by them.
- p. 24. What is it to their Purpose, that St. Paul mentions, and recommends to the Faithful, WOMEN who had LABOURED with him in the Gospel, were SERVANTS of the Church, and LABOURERS in the Lord? All this the Women might do, without either preaching or prophesying; and something like this they did for many Years in the Primitive Church, and (more than that) do so still, in some sort, in the Church of England to this Day.—But to the Point.

PROPHESYING, in the Old and New Testament, always signifies declaring and interpreting to the World the Mind of God by immediate Revelation from himself, or expounding the Scriptures by an immediate Inspiration*. Several Women, as well as Men, in St. Paul's time, were enabled thus to prophesy and pray; and therefore he has given Directions to Women,

p. 23, 24. as

* Stillingfleet's Orig. Sacrae, lib. 2. cap. 5.

as well as Men, for performing this Office:—That every Man should pray or prophesy with his Head uncover'd, and every Woman should pray or prophesy with her Head covered.

AND what was the Meaning of this Direction, but to keep these Women in a due Sense of their natural and ordinary Subjection to the Man? Since even in this supernatural Instance of Divine Favour, and the temporary Equality introduced thereby between Men and Women, while they were prophesying by immediate Inspiration, the Women were nevertheless oblig'd to have a Covering on their Heads *, in sign of their natural Subjection to Men in all usual and common Cases.

I COME now to the Examination of two Passages in St. Paul's Epistles, which I chose to reserve for this Place. Notwithstanding the artful Turn the Quaker endeavour'd to give to them, still they appear, by the Context and Occasion, to be full against him. When St. Paul enjoins the "*Women to keep silence in the Churches, for it is not permitted unto them—it is a Shame for them to speak* †:" Here the Quaker will have this Speaking to be no other than an impatient asking of Questions—an improper and indecent Enquiry after the Solution of Things which arose in Women's Minds while in Assemblies of Worship. But why then this particular Injunction to the Women? Could the Men never be guilty of an impatient asking of Questions, never make any improper or indecent Enquiries after the Solution of Things which arose in their Minds, while in Assemblies of Worship? If the

p. 23.

ibid.

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speaking

* 1 Cor. xi. 10.

† 1 Cor. xiv. 34, 36.

speaking in the Churches meant no more than this, Why did the Apostle level his Injunction with such particular Emphasis against the *Women* only, when the *Men* might very probably need the same Restriction, and as much Confusion and Inconvenience would follow upon the *Men* speaking, as upon the *Women* speaking thus in the Church?

AGAIN, when St. Paul enjoins the Woman to "*Learn in silence* :*" Here the Quaker sees no reason for understanding it as spoke of public Preaching, but that the Silence here meant, was a Silence to the Instruction of her Husband at Home. What must be said then to the very next Words of St. Paul, " I suffer not a Woman to teach, nor to usurp Authority over the Man || ?" Surely he will not offer to reduce this to a domestic Doctrine ONLY. Must the Woman "*Learn in silence*" at Home, must she "*not be suffered to teach*" at Home, and yet may she teach at Church, in the public Congregation whenever she pleases? St. Paul declares a "*Woman's teaching to be usurping Authority over the Man.*" Let the Quaker justify her in so doing, or remove the Imputation if he can.

In short, if she have not the Gift of Prophesying by immediate Inspiration, there is no Warrant in Scripture, no Precedent among sound Christians, no Occasion for her teaching in the Church ; and much Indecency and Inconveniency might justly be apprehended from it. If she really has that Divine Gift, it were but Reason for us to pay a due Reverence and Attention, and we might well bear with

* 1 Tim. ii. 11.

|| 1 Tim. ii. 12.

with her : But we have a Right to demand substantial Proof of this ; for we are commanded not to “ Believe every Spirit, because *many false Prophets* are gone out into the World *.”

AND now, Sir, if you please, we will attend the *Quaker* in his *Vindication of an Assembly met for Prayer and Preaching, and departing without either the one or the other, or hearing so much as a Word uttered.*

THESE silent Meetings he would justify by the Passages in Scripture, that *recommend and enforce* our Duty of *waiting upon God*. We deny not this to be our Duty, but we deny that it is pertinently *applied to Silent Meetings*. Surely *David* and *Isaiab*, whom the *Quaker* cites, and our Saviour and his Apostles, knew nothing of, or ever were present at an *Assembly met for Prayer and Preaching, and departing without either the one or the other, or hearing so much as a Word uttered*.—Either let us see some *Example*, or some *Reason* to make us believe *they were*, or never alledge *their Injunctions*, for a Practice that they *never knew, nor heard of*. p. 26.

We wait upon the Lord when we attend patiently for the Issue and Determinations of His divine Providence ;—and there is no absolute Necessity of our doing this in *profound Silence* ; good Men may *express* their Perseverance in this Duty. 'Tis by no means certain that a *Congregation engaged in Preaching or Praying, cannot be said to be waiting upon God* ; they are praying to, and praising, and giving Him Thanks, and declare they are waiting p. 27.

* 1 John iv. 1.

waiting for His Mercy and Salvation; and, in the same Words that *David* did before, "Our Soul waiteth for the Lord, and in his Word is our Hope."*

If the *Quaker* would have every Assembly of Christians that meet now-a-days for Prayer and Preaching, continue in *Silence* till some Member of the Assembly be incited and enabled to Pray and Preach by the immediate Influence of the Holy Ghost, this we think an unreasonable Request. We are sensible of our *constant* Obligations to perform these Duties in some Manner, and we know of *no* Promise in the Scripture of our being enabled to perform them *constantly* by the immediate Influence of the Holy Ghost: We conclude it therefore to be our Duty to perform them in the best Manner that we are able; and let the *Quakers* vindicate the *Necessity of their Silent Meetings*, if they can, upon the Principles alledged by *your Quaker* in the Dispute between you. Suppose an *Assembly of them met for Prayer and Preaching*, and *no one moved by the Spirit* to undertake either the *one* or the *other*, the *People there gather'd* (he tells us) p. 27, 28. *MUST part without bearing a Word spoke*. But why *must* they thus part in Silence? Is there never a Psalm or Hymn in all the Bible, that might be recited to the Praise of God, and be expressive of their Duty and Thankfulness to Him? Are none of the inspired Writings of the holy Evangelists and Apostles fit to be read to instruct them in the Life and Doctrines of Christ? And is it more decent and dutiful for the whole Assembly to depart without one Word

* Psal. xxxiii. 20.

Word of Prayer to God, than for any of them to use those excellent Words which our blessed Saviour taught his Disciples when they pray, to say? — The *Quaker* may suppose (if he pleases) that *Sermons studied and contriv'd beforehand, in the best Manner possible, are incapable of suiting the Conditions of the casual Hearers*; but Reason and large Experience convince us to the contrary. — Still the *Quaker* insists that *God must be worshipped in Spirit, and the silent Worship is of all the most spiritual*. And what then? 'Tis sufficient for our Purpose that *Worship in Speech and Language is spiritual enough to be accepted by God, and comes within our Saviour's Account of spiritual Worship, and exactly corresponds with his own Way of Worship*. If then our Saviour worshipped God in Spirit by this Sort of Worship, so may we: And if the *Quakers* think He did not, let them say so: And if it be never to be practis'd at all, then let them turn all their Meetings into silent ones, or else their Worship will not always be the most spiritual of All: — It shall suffice for us to worship God in Spirit by Words, in Public; and by silent Meditations, and a devout Heart, at Home. — And this being our Case, I am very glad, when the *Quaker* had represented our Way of Worship as consisting in Forms and Observations, and our People as seldom looking for any thing beyond these visible Performances, that you very seasonably and truly reminded him, that the Inconveniencies attending the Form of our Worship, have never been found of so monstrous and dangerous a Nature as some produced by their Notion of silent and spiritual Service:

For

p. 27.

p. 28.

ibid.

p. 29.

p. 29. For after all their Objections and Pretences, 'twould make any serious sober Christian tremble, only to read *what Extravagancies have been asserted (by the Quakers) as the Dictates of Heaven, and how many indecent Absurdities have been committed under the wild Pretence of obeying the Almighty's Voice within.*

p. 30. Now to the next Heads of your Dispute, concerning Baptism and the Lord's Supper.—
 The Quaker endeavours to vindicate their Disregard to the Ordinances of Christ, apparent in their Neglect of the Sacrament of the Lord's Supper, and the Observation of Baptism, by suggesting that the Scripture-Commands about them were *only Temporary*, and not
 'ibid. *Obligatory on Christians to the End of Time.* But here, Sir, I must desire you to inform the Quaker, that if it be supposed, as he does here, and is too plain to be denied, That Christ ever gave any such Commands, and they had a *Temporary Obligation*, and belonged to Christians at *any one Time*: — Unless he can shew precisely *how long* that *Temporary Obligation* was designed to last, and at *what particular Period of Time* it might, agreeably to the Mind of Christ, and without any Disadvantage to his Church, be safely disregarded and laid aside, the Quakers Neglect must be exceeding arbitrary and dangerous. And here again the Reason of these Institutions will bear hard upon him: For if Christians were once all obliged to be admitted into Christ's Religion by Water-Baptism, why should they not be obliged to be so admitted now? If it was once necessary for Christians to eat outward Bread, and drink Wine in Remembrance of
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the Body and Blood of Christ, and his dying for them, why should it not continue so to this Day, especially in *this last Instance*? — For surely if the *First* Christians and the *Apostles* needed such a Commemoration of Christ, whom many of them knew, and had “heard, and seen with their Eyes, and their Hands had handled of the Word of Life,”* such a Commemoration is not become unnecessary to us at this Distance of Time.

THE Obligation then of these Ordinances was not temporary only, but is perpetual. And first of Baptism. *The Sentence* of Scripture that you cited for it, does at FIRST View p. 31. carry a Meaning much in your Favour, said the Quaker. Ay, Sir, and at second and third View. And he seems sensible of it, when, instead of a *direct Answer*, he runs away into a Digression on *The Nature and Design of the Gospel Revelation*; and there he tells us of *Christ's shewing the Repugnance of Washings, &c. to his spiritual Mission*. — We know very well ibid. what were the *Washings* here referr'd to. But after Christ had shewn the *Repugnance of these Washings* to his *spiritual Mission*, I say, after that, he enjoined Water-Baptism, and commanded his Disciples to “Go and Teach, || i. e. Disciple, or make *Profelytes of all Nations*, (This true Translation of this Place, I here note to obviate the Quaker's Objection, that it Bears a Sense not any ways favouring the Practice of Baptism in our Church) Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost;” adding, “I am with you always, even unto the End of

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* 1 John i. 1.

|| Matt. xxviii. 19.

the World."* From which Clause, in the Disciples Commission for baptizing all Nations, the *perpetual Obligation* of the Baptism therein enjoined may be fairly collected.

p. 31. *Christ was baptiz'd with Water*; and he was also *circumcised*. His conforming to the one (says the Quaker) can be of no greater Weight, as a Precept, than his submitting to the other. No: There's no occasion it should; but yet His positive Command for the one may be, and is of very great Weight, and thereby we are bound to the one, tho' we are not to the other.

p. 31, 32. His next Argument is a mere Fallacy, and amounts to no more than this: There is but one Baptism enjoined in the Scriptures: John's Baptism was Baptism by Water, and that hath ceased; therefore the Baptism of Christ enjoined in the Scriptures, is not Baptism by Water. — There was a Baptism by Water enjoined (or supposed by the Jews to have been enjoined) for admitting Proselytes into the Jewish Church: There was beside a Baptism by Water used by St. John, a "Baptism of Repentance," || teaching the People to believe on him which should come after him, that is, on Christ Jesus. And after this there was a Command given by Christ to his Apostles to "Go and Baptize."† This also was a Baptism by Water, or else every one of the Apostles that heard it, was mistaken in his Sense and Practice of it. — This appears as far as we have any Records to inform us, and by several unanswerable Passages of Scripture. — What Sort of Christian Baptism do you think Philip had been preaching to the Eunuch, when, upon

* Matt. xxviii. 20. || Acts xix. 4. † Matt. xxviii. 19.

upon their coming “unto a certain Water,* the Eunuch said, See, here is Water, What doth hinder me to be baptiz’d?—*Philip* said, If thou believest with all thine Heart, thou mayest.—They went down both into the Water, both *Philip* and the Eunuch, and he baptiz’d him. And when they were come up out of the *Water*,” &c.—Surely here is an Instance of Christ’s Baptism being Water-Baptism.—But was not Christ to baptize with the *Holy Ghost*, and with Fire? Yes. And yet *this* might be *but part* of the Baptism instituted by Christ; (but yet particularly mentioned by *St. John*, as that distinguishing Quality, wherein *Christ’s* Baptism was so vastly superior to that administer’d by *himself*) and *this Baptism with the Holy Ghost* sometimes PRECEDED, and generally followed the Administration of *Baptism by Water*, according to Christ’s Institution, but was never understood to *set aside*, or *abrogate* this material Part of Christian Baptism by *Water*, in the Name of, &c. This appears from the Conduct of *St. Peter* in this Case: He was preaching the Gospel to *Cornelius*, and “his Kinsmen and near Friends.”|| And “while he yet spake, the Holy Ghost fell on all them which heard the Word.” Well! What said *St. Peter* to this? “Ye are all baptiz’d, I perceive, with the Holy Ghost; and this is the *whole*, or the only material Part of the Baptism instituted by Christ.” No such Matter: But he said, “Can any Man forbid *Water*,† that these should not be baptized which have received

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* Acts viii. 36, 37, 38, 39.
† Ibid. Ver. 47.

|| Acts x. 44.

the Holy Ghost as well as we? And he commanded them to be baptized," &c. If these Persons had been forbidden, or wilfully neglected the Use of Water, would not St. *Peter* have accounted them "not baptiz'd," even tho' they had received the Holy Ghost? 'Tis plain he would. And here is a Proof that the true Baptism of Christ was Water-Baptism, not only from *Scripture*, but even from the *Quaker's own Rule*, that God *has given to inform us of his Will*, I mean the HOLY SPIRIT, by which St. *Peter* was directed when he prescribed *Water-Baptism*, and which had just fallen on all them that consented to be baptized with *Water*. I will add no more in so plain a Case: These Instances sufficiently shew the *Sense and Practice* of the *Apostles* as to *Water* being a *material and necessary Part* of *Christian Baptism*. (Whether they All mistook the

P. 37. *Sense of some Passages of Scripture*, as the *Quaker* intimates they might do, and of those relating to *Baptism* and the *Lord's Supper*, among the rest, shall be consider'd, when we come to it, in its proper Place.)

WHEN our Saviour declares that "Except a Man be born of Water* and of the Spirit, he cannot enter into the Kingdom of God;" The *Quaker* denies this to be meant of *Water-Baptism*, by Reason of *A Consequence too shocking to be designed by Christ, too severe to be believed by any of his Followers*. But the Consequence is of his own making, no Consequence from the Words of this Text, and therefore no Reason to oblige us to take them in *his View*, —For tho' no one that is not baptized with

Water,

* John iii. 5.

Water, can enter into the Kingdom of Heaven, that is, be regularly admitted into the Church of Christ, yet we have nothing to do to *Resign to Perdition the far greatest Part of Mankind, who never heard of such an Ordinance; and likewise all those among ourselves who, from the Opinion of their Parents, their own Judgments, or any other Accident, happen to die before they have been Sharers of that Ceremony!* “What have we to do to judge them that are without?” Leave those that miss of Baptism thro’ their Parents, or their own Mistakes, or any other unavoidable Accident, to the righteous Determination of God’s final Judgment. Let it be our Care to be neither wilfully ignorant of, nor disobedient to Ordinances of Christ that we have *heard of, and may be Sharers of*, but strive to enter into the Kingdom of Heaven by the *Means* prescribed to us for that End; which it is *our Duty* not to neglect, tho’ God may have reserved a Power of dispensing with them himself in Cases of *Equity or Necessity*. p. 33.

WHEN your Quaker, to disparage the Obligation of Water-Baptism, observes that *Christ himself did not baptize with Water*, good Reasons may be assigned for this, because he could personally admit whom he pleased into his Kingdom, in *whatever Manner* he thought most proper. We know not any *natural Necessity* of admitting Christians into Christ’s Kingdom by the particular Rite of Water-Baptism, but we know that his positive Command could, and has made such an Admission necessary; at what Period therefore this should *commence*, and how long continue, is entirely dependent ibid.

p. 33.

dependent upon *his Will and Wisdom*. No more is it a Disparagement to Baptism, that St. Paul rejoiced *that he had baptized but few*: The true Reason was, “Left any should say that he had baptized in his own Name *;” for some of the Christians at *Corinth* had begun to reckon themselves the Disciples of *this* or *that* particular Christian Teacher, and St. Paul’s † *own Name* was abused by some of them in this manner. This made him rejoice, that even in their Admission to Christianity, not having baptized them with his own Hands, but referred the performing this Office to others, he had not given the least Handle for this new and bad Custom.

THAT St. Paul was not sent solely or principally to baptize ‡ Converts, but to preach the Gospel, makes not against the Sense or Practice of the Church of England: You cannot think that he was forbidden to baptize at all, because he might and did baptize some ||, when he thought it proper; and where he did not think proper to do it himself, he might leave that Office to others.

p. 33, 34.

THUS all the Texts alledg’d by the Quaker, the Plainness of which he asserts have always confirmed Him in His Judgment in this Point, have been now reviewed, and the true Sense of them is once more submitted to His and the Reader’s Judgment. ’Tis now time to consider his Sentiments relating to the Communion of the Lord’s Supper.

p. 34.

I BELIEVE (said he) the Communion of the Body and Blood of Christ to be necessary to our Salva-

* 1 Cor. i. 15. † Ver. 12. ‡ Ver. 17.
|| Ver. 14, 16.

Salvation: But this Communion, or Lord's Supper, as MANY are fond of calling it, (St. Paul for one) I believe to be wholly inward and spiritual. And to the Question, Whether the outward Imitation of Christ's last Supper be a Duty incumbent on Christians? he answers, No.* p. 38.

—The Participation of the inward spiritual Benefit, is admitted as necessary on both Sides, so we need not dispute the manner of expressing it; but that when Christ broke material Bread, and drank of the elementary Cup, (drank material Wine) he meant not to injoin an outward Imitation of breaking Bread, and drinking of the Cup, but used it ONLY AS A TYPE, seems to me neither consistent with the Scriptures, nor with the Quaker's own Account of the Nature and Design of the Gospel Revelation: p. 35.

One great Purpose of which was to put an end to ALL Types——But however this may be, the Practice of the Apostles, and first Christians, with regard to this Ordinance, continued the outward Imitation; and whether their Example (barely as such) can, or cannot be urged as a Precept to us, yet it may properly and strongly be urged in this Case, as explaining the true Sense and Intention of Christ; for certainly the Sense and Meaning of any Law or Institution, is best understood by the general Practice which follows immediately upon it. p. 31.

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But the Apostles mistook the Sense of some Passages of Scripture; and if they were wrong in respect to one Ceremony, it cannot be absolutely necessary to suppose them right with regard to all others. It may suffice for our Purpose, that it is most highly probable, and morally certain that

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* 1 Cor. xii. 20.

p. 36.

that they were *in the Right*, as to the Point we are upon : But to justify the *Quaker's* Neglect, it is *absolutely necessary to suppose them ALL IN THE WRONG*.—And this is such an Imputation, as no *thinking and sincere* Christian, who is *far from having the too fashionable Itch to depreciate their Authority*, will ever admit to have been certainly the real Fact; even if he supposes it possible in Nature to have happened to them.—For my part, I can believe, that while our Saviour conversed with them in Person, they might possibly mistake some figurative Expressions of his relating to more spiritual Doctrines than they had been usually instructed in, or contrary to certain Prejudices that they had closely embraced : But that when they saw him plainly *break material outward Bread*, and gave it to them to *eat*, and likewise *outward Wine to drink*, and heard him speak these plain intelligible Words, *Do this in remembrance of me*; that they all entirely mistook his Meaning, and by their continuing an outward Imitation of these Actions of Christ, and enjoining all Christian Converts to do the like, they led themselves, and all Christians that followed their Example and Doctrines, into an unnecessary Ceremony; and by their *Use of outward Bread*, were instrumental in introducing *the bad Effect it is apt to have on weak Minds, by preventing their Enquiry after any other Benefits than the Participation of the outward Ordinance*;—This Imputation, I think, exceeds all reasonable Belief; and it is harder still to believe that they could not understand, in our Saviour's Conversation with them, or in their Reflexions upon

p. 39.

upon it after his Death, and the coming of the Holy Ghost upon them : A short Sentence, which even *at this Distance of Time is very easily understood*, by every Reader that duly weighs and considers it.

AGAIN, as to Baptism ; though Christ did not *take Water*, and *pour it out* upon his Disciples, and *then command* the Apostles to *do this* in their admitting Converts to his Religion ; and consequently his own *Action* was not the certain *Interpreter* of his *Command* in *this* Case, as it was in the Use of *outward Bread and Wine*, to be receiv'd in *remembrance* of him : Yet be pleas'd to turn to the fourth Chapter of *St. John*, and you will find a Circumstance related there, which affords us strong Assurance that it was *hardly possible* for the Apostles to be *mistaken* as to the *Matter* and *Nature* of that Baptism which Christ enjoined them to administer ; for they * “ *made and baptized many Disciples,*” while Christ was *alive with them*, and he *knew* that they did so. Now I presume, if they had then done contrary to his Meaning and Intention, he would have inform'd them of it, and rectify'd a Mistake, which otherwise he might well foresee would be for ever continued in the Church by their Means, when he should command them to “ *Go and baptize,*” after his Ascension into Heaven. — If he had meant to *abrogate that kind* of Baptism upon his leaving the World, which he had enjoined and knew to be practis'd by them in his Life-time, surely he would have given some Intimation of *this* remarkable *Change* : But when he says only

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“ Go

* John iv. 1, 2.

“Go and baptize,” what could *they* or *any Man* imagine him to intend, but the Continuance of *the same* Baptism which they had administer’d before? And though this Place in *St. Matthew* be generally call’d the Commission for the Administration of Christian Baptism, (and a Commission it certainly is) yet, I confess, it seems to me to be necessary, from the fourth Chapter of *St. John*, to suppose that Christ had *long before* given his Apostles *this* or some *equivalent Commission* to “baptize,” and admit Converts to his Religion; and the Intent of *this* Place seems not so much to be the *original* Institution of *Christian Baptism*, as an *Extent* of their Commission, with regard to the *Subjects* of Baptism; to shew *what Persons* might be admitted to it.—“Baptize ALL NATIONS;” the Stress seems to lie *there*: Baptize as you were used, but not with the same Limitation*; confine not any more the Kingdom of God to the *Jewish Nation only*; *all Nations* may *now* come into it. This Direction was highly necessary, considering the strong Prejudice the Apostles had against it, and with what Difficulty they conquer’d it at last, and came to a *full Sense* of this Command of our Saviour.

I SEE not how the *Quaker* can possibly evade all this, but by saying, that the Baptism administer’d in Christ’s Life-time (mentioned by *St. John*) was *not Water-Baptism*.—But this I hope he will be more ingenuous than to say; the contrary is so easy to be prov’d, and I promise to undertake *the Proof*, when—

* *Vid.* Matt. x. 5, 6. Luke ix. 6. x. 1.

whenever he pleases to declare it *necessary*——

To sum up the Argument:

OUR Lord administer'd outward Bread and Wine, and *did* the very thing before his Apostles, which he *commanded* them to *do* afterwards in remembrance of him.——Again,

HE did not administer Baptism by Water with *his own* Hands, but *Commission'd* his Apostles, and *knew* them to do it; he lived to see *how* they understood his Meaning; and either had no occasion (as I firmly believe) to rectify Mistakes in this Particular, or else (as the *Quaker*, and such as please may believe) he wilfully refused to do it, and let them persist in, and teach it to others.

So much for the *Example* of the *Apostles*, and the Possibility of their all mistaking the *Design of their Divine Instructor*, in the Ordinance of the Lord's Supper, and of Baptism. P. 37.

——One Objection more there is against the Example of the Apostles in these Ordinances: *They DIFFERED in their Opinions as to the Abolition of a Jewish Rite*; (I presume this refers to Circumcision) and Persons differing in their Opinions, implies a Mistake on the one side or the other. This has little to do with Baptism or the Lord's Supper, where we hear not of any *Difference in their Opinions*; and shews besides that *as in Matters* capable of *Doubt* they were apt to *differ* in their Opinions, so in *Matters* where they were *all universally agreed* in their Opinions, *there was no* reasonable Ground of *Doubt*. And this very *Difference of Opinion* was soon terminated in an *universal Agreement*, by the most rational

and upright Method in the World: * “ The Apostles and Elders came together to consider of this Matter, and when there had been much disputing, *James*” summed up the Evidences and Arguments alledged, and they were all convinced at last, by the Assistance of the Holy Ghost, † and acquiesced in his Sentence, that (leaving the *Jews* to continue this Rite, if they believed it to be their Duty) they should “ not trouble them ” with it, “ which from among the *Gentiles* were turned to God.” ‖ Thus ended this famous Difference.

p. 37. And now tho’ we certainly ought not to be *displeased with any Writers who* (from a sincere Conviction of their own Minds) *attribute the Continuance of this outward Observation* (viz. of the Lord’s Supper) *to the Apostles Misapprehension of Christ’s Design, or a Bias to visible Ceremonies,* yet I own myself not pleas’d or satisfied with the *Reasons* assigned, in this Dispute, to prove it *to have risen from little other*
 ibid. *Foundation*; and beg your favourable Examination of what I’m going to offer against them: And in answer to the following Objection—

ibid. *Had the Performance of this breaking of Bread, &c. been of that Weight which most who practise it would have it thought, how can we suppose that two Writers, whose Pens were guided by divine Impulse, would relate it—without the least Intimation of its being enjoined on Christians for their perpetual Imitation; and*
 p. 38. *no Command for its Observation be mentioned till SOME TIME AFTER, by a Writer of Authority no way superior to the former Two? viz.*

St. Luke.

* Acts xv. 6. & seqq. † Ver. 28. ‖ Ver. 19.

St. Luke. — You cannot but see and acknowledge that the *whole of this Difficulty depends entirely* upon the Supposition, That the Gospels of St. Matthew and St. Mark were written *before* that of St. Luke, which yet is not *absolutely necessary* for us to suppose; and learned Men, of the Protestant Persuasion, have held that St. Luke wrote *His Gospel First* of All, as Beza in particular.* If this Opinion be true, part of the Difficulty disappears of itself, and the other Part is easily removed, by supposing that *Two Writers, &c.* might very naturally omit an *Injunction* of Christ's, (designed for *perpetual Imitation*) which they knew *A Writer, whose Pen was guided by divine Impulse*, had related BEFORE them; and thus the Question may be fully answer'd in few Words. — But to give the Quaker the utmost Satisfaction that I am able, I will endeavour to answer his Difficulty on the same Supposition that he himself has put it.

St. Luke perhaps did not write till *after* the *other Two*: Still that St. Matthew and St. Mark relate not these Words of our Saviour, “*Do this, &c.*” which St. Luke relates, and declares they were the *very Words* of our Saviour, spoken by Him at his Last Supper, is *no Proof* that our Saviour did not actually speak these Words. — If St. Luke deserves any Credit, our Saviour certainly spoke the Words, which St. Luke ascribes to Him; and not only St. Luke, but moreover *the Great St. Paul* declares that our Saviour spoke these very Words, and this not only as He had

* Syn. Crit. in Proleg. ad Evan. Matt. fol. p. 9.

heard from the Apostles, but rather by *immediate Revelation from our Lord himself*.^{*} And here by the way, that the Communion of the Body and Blood of Christ is convey'd by means of the outward Bread and Wine to All sincere Receivers of them, is plain from St. Paul's Question in the preceding Chapter, "The CUP of Blessing which we *blefs*, is it not the *Communion* † of the Blood of Christ? The BREAD which we *break*, is it not the *Communion* † of the Body of Christ? — But to return.

p. 38. So long as the Words *Do this*, &c. stand in the Place they now do, in the Gospel by St. Luke, and in an Epistle of St. Paul, the Omission of them by St. Matthew and St. Mark cannot look much in favour of the Quakers Neglect of the outward Observation of this Ceremony, because there are other undeniable Places of Scripture where they are not omitted, and where they look so little in favour of this Neglect.

THE True Reason of St. Matthew's Omission of the Words under Consideration, we should be glad certainly to know; and for the Quaker's Satisfaction, if possible, I will assign a Reason, which at least contains a probable Account of it; and farther we need not be concern'd, at this Distance of Time, to account for it.

THE Command of our Saviour was an important Command; and yet St. Matthew observing the universal Compliance of all Christians with this Command; how well they knew, and with what fervent Zeal and Constancy they obey'd it, might think His Omission

* 1 Cor. xi. 23, 24.

† Ver. 16.

tion

sion of it no ways dangerous to the Christian Church. 'Tis certain He has omitted several of the *Actions and Sayings of our Saviour*, which yet were of great *Importance*. In his Choice of which particular Actions or Sayings of our Saviour should be *omitted*, which *inserted* in his Gospel, he could only be directed by his *own Judgment*, or by the *Holy Spirit of God*: If by the former, He had little Reason to think that the Outward Commemoration of Christ's Death, then practis'd with such Affection and Constancy, would ever become Matter of Neglect or Dispute among Christians: If by the Spirit of God, then He knew that sufficient Care would be taken to record this Important Command, in Two Writers of undeniable Credit and Authority.

I SUBMIT the Reason I have assigned, to the *Quakers* own Candour: Others may know how to assign a *better*; and after all, if *none* can be assigned entirely to his Satisfaction, yet for Him to neglect * the Evidence which we have, and to insist upon such as cannot be had, is an unreasonable Proceeding.

WHATEVER Difficulty attends any Circumstance of the Gospel-Writings, yet from the whole Tenour of the New Testament 'tis plain, That an Outward Imitation of the Lord's Supper was commanded, and solemnly and universally practis'd immediately upon that Command, and much after the Manner used in our Church to this Day.

THOSE unworthy Communicants, who look no farther than the Outward Ordinance

* *Ridiculum, ad ea quæ habemus nihil dicere, quærere quæ habere non possumus.—Tullii Orat. pro Arch. Poet.*

in this Sacrament, or return to wicked Practices afterward, might, and would probably do the same after *Prayer*, or any other Divine Ordinance. This is not the Effect of Outward Communion, but Inward Wickedness: The Church of *England* does not allow and countenance such Practices; I have oftentimes heard our Ministers teaching and urging their People to contrary Courses.

THAT the entire taking away of the Outward Bread, is the only Way to make Men think of the Inward, seems no ways proved by the *Quaker's* Argument to this purpose:

- p. 40. *We can scarcely suppose any Person so careless of his own Happiness, as not to desire the Possession of what is so necessary to his own Salvation. Alas! Sir, 'tis a true, tho' a melancholy Observation, that too many Persons are wretchedly careless of their own Happiness: If they do desire it, yet they wilfully neglect the necessary Means of it, and act what they know is contrary to their own Salvation.—As to the*
- p. 39. *terrible Consequence imputed to our Doctrine of this Sacrament, 'tis the same with that mentioned in the Case of Water-Baptism; then the same Answer may suffice for both. Vid. p. 36, 37.*

- p. 41. *As to the Quakers having little merited that Virulence, and those hard Names, &c. 'tis my Belief, that no Profession merits such Usage, merely on Account of their Opinions, and following the sincere Persuasion of their own Conscience. The proper Conduct in Difference of Opinion and Controversy, as prescribed by Reason and Scripture, seems to be this: "Finding fault with an Opponent in Disputa-*

Disputation, is fairly to be allowed of; but all opprobrious Language, *personal Reflexions*, passionate Wrangling, and obstinate sticking to an Argument, are, in my Judgment, unbecoming a Philosopher." So said Tully. To which *Torquatus* reply'd, "I join entirely with you; for there is no such thing as disputing at all without finding Fault, and no disputing to the Purpose with Passion and Obstinacy." * "Be ready always to give an Answer, to every Man that asketh you a Reason of the Hope that is in you, with † Meekness and Fear." "In Meekness ‖ instructing those that oppose themselves."

HAVING given you my Sentiments on this Head, we may now proceed to the Article concerning the *Maintenance of our Ministry*: — *Tythes, or the settled Maintenance of our Clergy* being the next, and last thing to be discussed at this time.

THE Quaker denies that *Tythes* are due to the Christian Ministry; meaning, I presume, as he explains himself afterwards, that how ever strong their Title to them is from the *Law* of the Land, their Claims from Scripture have but very slender Foundation; and farther still, that any settled Maintenance at all for the Ministers, is as far from an Obedience to the preaching of Christ and his Disciples, as would

G. *Differentium inter se Reprehensiones non sunt vituperanda; Maledicta, Contumelia, iracunda Contentiones, concertationesque in disputando pertinaces, indignae vixi Philosophiâ videntur. — Tunc Torquatus, profus inquit assentior, neque enim disputari sine Reprehensione, nec cum Iracundiâ aut pertinaciâ recte disputari potest.*

Tull. de Fin. Bon. & Mal. Lib. 1.

† 1 Pet. iii. 15.

‖ 1 Tim. ii. 25.

P. 44.

P. 45.

P. 49.

P. 51.

be a Heave Offering, or a sacrificed Heifer.

p. 15.

If so indeed, a *settled Maintenance* is far enough from Obedience to the Preaching of Christ; and is a very unlawful and unchristian Practice. But if so, it must be upon account of its being *settled*, and ascertain'd; for WHEN a Man has nothing but his Hands to supply his Necessities, and the Discharge of his Ministerial Duty prevents his supporting himself, THEN doubtless we ought to maintain him.

ibid.

ibid.

THIS, which is the Quaker's own Concession, will give a Title to a Maintenance to far the greatest Part of the Clergy of the Church of England; there are but very few among them whose bodily Support could come from personal Substance: And as to any lawful Business, they are all restrain'd and forbidden to follow it, by the Laws * of the Land. Again,

p. 51.

A Gospel Minister is authorized by Christ to receive a bodily Support from the Believers, at such Times as the Discharge of his Duty in the Ministry deprives him of any other Subsistence.— By this second Concession, which the Quaker made on this Article, the Ministers of the Church of England being at all Times prevented, by the Discharge of their Duty, (either the actual Exercise of, or necessary Preparation for it, or bodily Rest and Refreshment) from earning a Subsistence for themselves and their Families, it follows, that they are authorized by Christ to receive a bodily Support from the Believers at all Times. And since they may, by the Gospel of Christ, receive a perpetual Maintenance, why may not that be a settled one?— While the Church was molested with

* 21 Hen. VIII. c. 13.

with Persecution, the Support of the Clergy p. 46.
 would probably be voluntary only. It could not well be expected, that the Heathen Governments would make Laws to provide them of a settled Maintenance; and yet, in fact, the Clergy had settled Possessions, even under the Heathen Emperors; and the Government interposed to see Justice done, and the Assignment of them to the Person properly entitled to them by the Christian Laws, and the Intention of the Christian Donors; as you may see in the Instance of Paul of Samosata, who was ejected out of the House * appropriated to the Bishop of Antioch, which he refused to deliver up, and the true Bishop put in Possession by Aurelian, the Heathen Emperor at that Time.

WHAT Reason then can be assigned, why, in every Christian Government, the Maintenance of the Clergy should not, at least may not, be settled and provided for by the Laws of the Land?

By the Gospel they have a Right to a Maintenance, while engaged in the Discharge of their Office. The present State of Believers, and the better Discharge of that Office, require their constant Attendance, consequently they have a Right to a perpetual Maintenance: "The Workman is worthy of his Meat." If this does not imply either a Coach or an Equipage, yet for certain it implies a comfortable and competent Maintenance: And that this should be settled and perpetual, is most for the Advantage of Minister and People, best proportion'd to the Nature of the Right itself, and agreeable to what "the Lord hath

p. 51.

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ordained,

* Euseb. Eccles. Hist. Book 7. Chap. 24.

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p. 51.

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* Euseb. Eccles. Hist. Book 7. Chap. 24.

ordained; that they which preach the Gospel, should *live* * of the Gospel." (And more than this, that Ministers of superior Merit and Abilities deserve a more honourable and ample Maintenance, seems to be the true Intent of St. Paul's Direction to *Timothy* ||, "Let the Elders that rule well be counted worthy of double Honour" (*στράως μῦνος*) double Pay, larger Allowance than others in the Ministry.)

THAT Tythes were the settled Livelihood of the Jewish Priesthood, is agreed on all Hands: Whether the same exact Proportion be the most reasonable and proper Allowance for the Maintenance of the Christian Ministry, is a Question which only they who have the Power of settling this Maintenance need concern themselves about. The Parallel of the Jewish Priesthood will certainly prove, that if any Christian State or Kingdom think fit to allot the Tythes of the Products of the Land, as a fit and competent Maintenance of their Ministry, 'tis plain that this Proportion is not in itself contrary to the Will of God; and what is most fit and beneficial with respect to the People, the Governors and Representatives of the People must judge. Whatever Maintenance therefore (be it the Tythe, or more or less than the Tythe) is allotted by the Laws of any Country, in compliance with the Clergy's Original and Gospel Right to a sufficient Maintenance, and for the better ascertaining and settling that Maintenance, such lawful settled Maintenance is due to them, by Divine and Human Right, in Law and good Conscience;

p. 49.

* 1 Cor. ix. 14.

|| 1 Tim. v. 17.

science, and it is as just to pay this, as any other Debt or Payment in the World.

WHETHER, if the Quakers should petition even against Tythes themselves, they would thereby commit a Breach of their Duty, as Subjects or Protestants; and whether it would be a Breach of Duty in any Set of Farmers to petition the Parliament against the Payment of Rent, that honourable Body are the best and only Judges. p. 56.

I HAVE read of a Petition against Tythes exhibited to Parliament in May 1646. — And even then, and from THAT Parliament it received a Censure and Check, and was followed by an ORDINANCE for the true Payment of Tythes, &c. * It were better therefore if the Quakers would follow your Friend's Example, and pay them honestly on a legal Demand, as Subjects of England, and their Prosecutions by the Clergy would soon be at an end. p. 55.

As to what the Quaker alledges, that the Tythes of the Levites were NO MORE than their Due from Reason and Equity, they being ONE TENTH of the People, and that for every Priest throughout the Kingdom, there were NO MORE than nine other Persons, which was STRICTLY the Case among the Jews, and the Calculation upon which the Right of Tythes was first granted, because had the Levites been without the Tythes, they would have had a TENTH OF THE LAND. p. 49. p. 50. ibid.

On what Account this Calculation is founded, I know not; how could the Levites be one Tenth of the People, when there were twelve other Tribes besides their own? Where is their

* Preface to Sir Henry Spelman's larger Work of Tythes, p. ult.

p. 50. *their* Number, with relation to the Number of the *rest of the People* mentioned in the Proportion of *One to Nine?* (I could refer the *Quaker* to a Calculation where they are reckon'd *scarce* the *SIXTIETH* Part of the People.) And surely had a *Tenth of the Land* been allotted to them, there had remained but *nine* Parts to be divided among the *twelve* other Tribes.

AND besides, if the *Levites* were once a *Tenth* of the People, yet upon the Revolt of *ten* of the Tribes in *Rehoboam's* Days, the *Levites* who adhered to the *other two* were not still an *exact Tenth*, and yet the same Allowance for their Maintenance seems to have been continued: And the *Quaker* might have known, that *Tythes* made not up the *Whole* of the Maintenance of the *Jewish* Priests and *Levites*, they were entitl'd to *other* Advantages of very considerable Value*. These Observations entirely overthrow your Friend's Computation, and the Reasons assign'd by him for the original Grant of *Tythes* to the *Jewish* Ministry. As to the Methods used in *England* for obtaining the Grant of them to our Ministers, particularly what he relates concerning *King Stephen*, I desire he would only consider, that supposing any Advocate for Slavery in this Nation should argue in like manner, in *Disparagement of our Civil Rights* and *Liberties*, that they were obtained by

p. 52. *Involuntary Concessions and constrain'd Grants* from

* See the Preface to Sir Henry Spelman's larger Work of *Tythes*.

from King John * or King Henry the Third, after having been harassed almost out of his Life and Kingdom by the Barons of his Realm, to appease their otherwise implacable Fury, Would this be allowed of? Would any Family, or any Subject of England bear that the Methods of obtaining his Possessions or Rights many Ages ago, should now be disputed, and al-
 P. 54.
 ledged in Bar of his Right and Title? A Right by Prescription is good in Law and Reason.†—But the Quaker may reply, that our Civil Rights and Liberties were our own before Magna Charta, and only therein settled, and declared wherein they consisted: So, in truth, a Right to a competent Maintenance was always the Right of Christian Ministers; and the Grants of Tythes from King Stephen, or any other Christian King, do only settle and determine the Extent of their Maintenance, whence it is to arise, and in what Proportion to be collected for the future.—Not but that the Grants of Tythes are much ancients than King Stephen; the Laws of the Land enjoined the Payment of them some Ages before the Conquest, and they were confirmed by the Conqueror, and in MAGNA CHARTA.

AFTER this there remains not the least Necessity on our Ministers to prove that they are a full Tenth of the People, especially as the original Grants of Tythes have been so far
 p. 50.

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* Rapin's History of England, Fol. Vol. I. p. 276.

|| Id. ibid. p. 300, 301.

† ----Aratus Sicyonius jure laudatur, qui----quinquaginta Annorum possessiones movere non nimis æquum putabat-----
 Tull. de Off. Lib. 2.

diminished by subsequent Laws and Acts of this Kingdom; and so very large a Share of Tythes is now transferr'd into other Hands, and apply'd to the Maintenance of many Families no ways engaged in the Ministry of the Church; and so many Lands are exempted from the Payment of Tythes. The Sums substracted from the original Grants by these Means, I know not, nor desire to know; only I find, as to Appropriations, that near HALF the Livings thro' all England and Wales are *Appropriate Parsonages*:* And what hath been taken from the Church in THIS WAY, was known to amount to the Value of 126,000 Pounds yearly.—This so long ago as in Queen Elizabeth's time.—What the yearly Value would now amount to, may best be calculated by those who know the vast Improvements in the Value of Things made since that time.

I now beg your Patience, Sir, for one single Remark more, and I have done.—It relates to the Methods of collecting Tythes.—As the Law now stands, the Persons entitled to them may either sue the Quakers, on the 7 & 8 of W. 3. for Demands not exceeding the Value of Ten Pounds; or they are at Liberty to take such other legal and ordinary Methods as the Laws of the Land have directed.

THE Quakers lately applied to Parliament to deprive them of this Liberty, and to confine them absolutely to the Methods of Recovery prescribed by the Act of the 7 & 8 of W. 3.—Now, in speaking of this Application,

* *Spelman's Apol. &c.* P. 35
 † *Hooker's Ecclef. Pol.* Fol. p. 404.

tion, how came your Friend to mention *the Clergy's Demands ONLY*? when, by the *Quakers* own Account now given to the Members of Parliament, it is evident that the Clergy were not the *only* Persons concerned in the *Alteration* desired by the *Quakers*, or in the *Causes* alledged for it, in their *printed Case*. Other Persons have prosecuted the *Quakers* in Courts of Law, for Demands recoverable by the Act of 7 & 8 of *W. 3*. This was apprehended at the very Time, when their *PRINTED CASE* set forth, that above eleven Hundred of them had been prosecuted in Courts of Law, for Demands recoverable by the 7 & 8 of *W. 3*. and *some Persons of eminent Stations required a Specification of Facts to support it* *. The Reason was, because the *Suggestions*, as they were *then laid*, administer'd just Grounds to fear, that they might *be generally understood* * as a *Reproach upon the CLERGY*. Whereas many of the *Prosecutions* might have been, and now upon the *Quakers* own Account of the *Prosecutions*, it appears that many of them actually WERE carried on by *Lay Impropropriators*; and many others at the *Suit of Church-Wardens, Parish-Clerks, Renters of Tythe, or Tythe-Farmers*. — So these lay not at the Clergy's Door.

As to those which they were properly concern'd in, the *Quakers* have not shewn that they were all *unnecessary Suits*, made choice of out of *Ill-will, Malice or Revenge*. Many of the Clergy, for ought appears to the contrary, may have chosen a long and expensive

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Method

* Preface to the *Quakers* Account, &c. p. 6.

Method for the Recovery of their Rights, merely and solely because the shorter and less expensive Way was not, or seem'd to them not, equally certain and effectual.

HERE we may just note, that in the CASE, &c. eleven Hundred OF THE PEOPLE call'd Quakers are said to have been prosecuted, whereas now their Account contains only eleven Hundred Prosecutions; many of which being no more than repeated Suits against the same Quakers, who after former Tryals still persisted in detaining the Tythes; at this rate of reckoning, their Account makes up indeed the Number of Prosecutions, but falls vastly short of the Number of the People said to have been prosecuted. Such Aggravations are not wanted to any fair or honest Purpose!

AND to impute the whole Conduct of the Clergy, in all their Prosecutions of the Quakers, to undue Motives, seems no ways consistent with what is related of them in the QUAKERS OWN ACCOUNT; for there we read of a Quaker's Imprisonment, that was prevented by the free and charitable Act of a PARSON, who out of his own Pocket paid the Demand and Charges, unknown to the Person prosecuted. And again, in a N. B. we are told how another Quaker's Excommunication and Imprisonment were prevented by the CHARITABLE Interposition of a CLERGYMAN, who paid about seven Pounds to satisfy the Court and the Prosecutor. Surely if these Instances of the CLERGY'S CHARITY to the QUAKERS were better known, and especially if an Account of the Prosecutions of Quakers, which they have forborn,

p. 3.

p. ult.

forborn, merely out of GOOD-WILL, and Desire of PEACE; (giving up their JUST RIGHTS, which yet many times they could but ill spare, from the Necessities of their own Families) were as carefully collected, and published to the World, as the Account of *Quakers* prosecuted by them has been, the World would not lend a ready Ear to such unkind Surmises against them, as that they are all of a *litigious* Temper, and *sacrifice their own Quiet and Interest to the Oppression and Ruin of their Neighbours.**—And now, Sir, I have shewn, or at least endeavour'd to shew, that the *Quakers* Principles are false, under every Head of your Dispute; on purpose to give you the Pleasure of being enabled to ANSWER the *Quakers* Objections, without despising the People themselves.

p. 56.

p. ult.

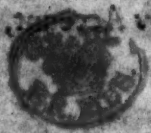
* Preface to the *Quakers* Account, &c. p. 5.

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Printed to the Quakers by J. B. 2.



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